

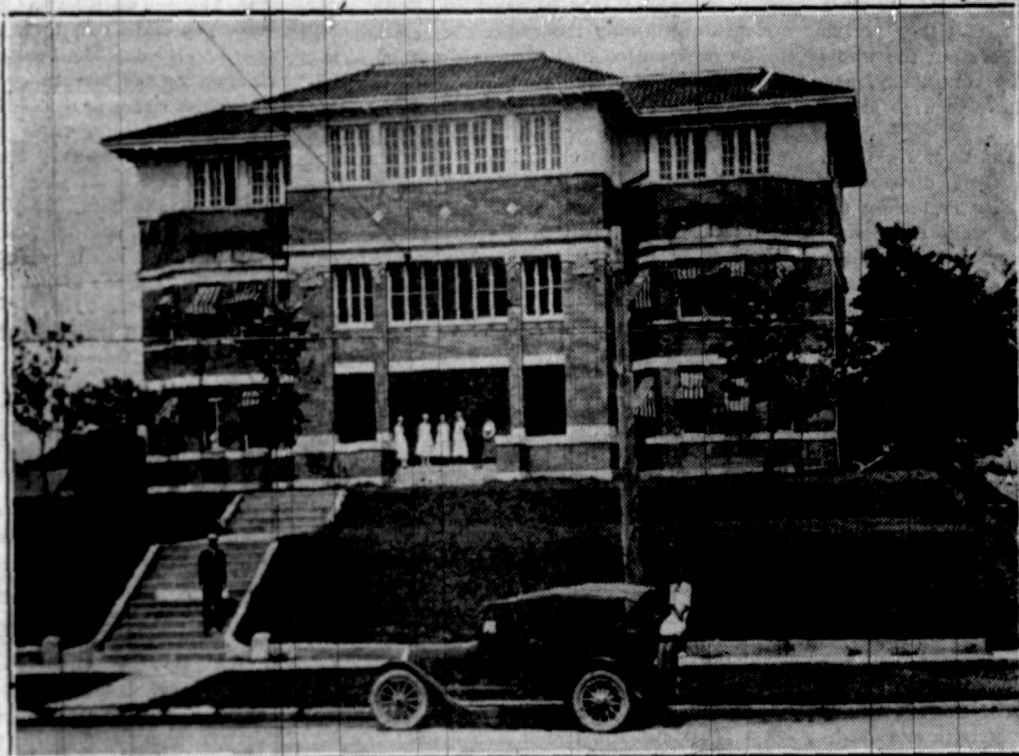
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, October 6 1921.

New Series Volume XXIII No. 35



Baptist Hospital, Jackson, Mississippi

Send money to the Board office as fast as it is collected. Give us all the encouragement you can.

We want some church in Mississippi to enroll 100 per cent tithers. Will that church be yours?

Dr. H. L. Weeks, once pastor at Vicksburg, has accepted the church at Abbeville, S. C., having resigned at Darlington in the same state.

It is said that in 1800 there was only one person in the United States in every fifteen who was a church member. Things have improved.

Dr. T. B. Ray of the Foreign Mission Board in Richmond is on a tour of the mission fields in Japan and China.

Send ten cents postage to R. B. Gunter, Jackson, and get a copy of the Southern Baptist Convention Annual.

It costs you nothing but the postage on the books to secure and read the good books in our Circulating Library. Write for an application card.

If we reach our quota in Mississippi for the convention year, we must raise \$10,000 each day during October. We can do it but we must get busy. Don't wait.

Married:—

At Wesson, Miss. Sept. 24th 1921. Miss Maud Abbott to Richard M. Boone, Jr. Rev. R. M. Boone, father of the groom, officiating.

Wherever people adopt as the theory of life, "Every man for himself and the devil get the hindmost," the devil is apt to get the whole bunch, and he has already got the foremost.

Pastors should begin early to interest their laymen in attending the Pastors and Laymens Conference which meets on the evening of Nov. 14th, the day before the Convention. A fine program has been prepared.

Our State Steering Committee has prepared a tract on the Tithing Campaign in three parts: Part 1, the Plan; Part 2 Bible Doctrine on the Tithe; Part 3, How to Tithe. Write to N. T. Tull, Jackson, for as many of these tracts as you can wisely use.

One of the best things a pastor could do in the interest of the Tithing Campaign in his church would be to teach classes in "Stewardship and Missions," and get his men to read "The Deacon's Daughter." Order these books from the Baptist Book Store, the former is worth forty cents in paper binding and the latter only ten cents.

Marion County has thrown down a challenge to all the other counties of the state to go over the top first in the Tithing Campaign. Will some other county accept the challenge?

If you want to keep up with the progress of the kingdom, subscribe for the Baptist Record. Big things are happening.

Cool weather is coming on and a great many of our good Baptists over the State should spend the evening reading books from our Circulating Library. The books are all high class and will help you to be an intelligent Baptist.

The fact that we have secured the Hon. Gilbert T. Stephenson, of North Carolina, and Dr. J. T. Henderson, our General Layman Secretary, to take part on the program for the

Pastors' and Laymens' Conference insures a program that could not be excelled anywhere.

Let the pastors keep in mind to bring as many as possible of their laymen to the Pastors' and Laymens' Conference beginning Monday evening November 14th at the First Church, Jackson. Get them here for that meeting and they will likely stay through the Convention.

Good district meetings were held during the past week at Jackson, Morehead and Sardis. The attendance was good at each meeting and a fine spirit was manifested. Our people seem to be in thorough sympathy with the Tithing Campaign and are ready to do their best in the collection of pledges during the month of October.

Several meetings have been held during the last few weeks in the larger churches of the state and from what we have learned the interest has been good. From the results of meetings reported thus far we show over 10,000 conversions and over 12,500 additions to the churches. If the brethren will report all the meetings held we will be able to make a splendid showing by the time our Convention meets in November.

When our people over the state visit the State Convention and the Pastors' and Laymens' conference November 14-17, they will be delighted to look through our Baptist Hospital and see for themselves the splendid equipment and the fine organization of this hospital for taking care of the sick. Dr. Curry, the superintendent, is a fine Christian physician and knows how to manage a hospital. He will take special pains in showing you through his institution.

TITHING

Requested for Publication by
West Point W. M. S.

We will consider some of the benefits to be derived from tithing:

1st. Is that it will give to the church a continual, reliable income. The finances of the church would be so organized that the Deacons would know what they might expect.

2nd It would distribute the support of the pastor, and all the finances of the church, among all members of the church.

3rd It would take from the world, its main criticism of the preachers, viz. that they preach for money alone, if the members put the whole tithe into the Lord's treasury voluntarily, pastors would not continually have to urge people to give.

4th It would put Deacons in their right and Scriptural place and make them distributors instead of collectors. In the New Testament the Deacons were distributors of what the people brought in, instead of collectors from unwilling donors. I grant it is hard on a man, spiritually to be a Deacon and go around among unwilling people to collect money for the church. On the other hand I can not think of an office that would give more pleasure if the people paid their Tithes into the treasury, so that the Deacons could visit among the sick and destitute and bring relief to them. Twenty-five years of such service would make any Deacon a great and powerfully influential character in any community.

5th. One of the best things about it is that it would make every Christian realize more and more that Jesus Christ is his or her partner. All partners together and partners with Christ. A person who gives a tenth to the Lord, will not willfully squander the other nine-tenths. It would be giving on the basis of God's will and not man's will. It is a matter of faith and obedience. This is a matter of responsibility to God's will, then every one of us should strive to know God's will on the subject. The best and only way, in my opinion, to stop the criticism of the world is for the people to put the whole tithe into the Lord's Treasury and then the pastors could preach on its proper distribution to the best accomplishment of the conquest of the whole world for Jesus Christ. I believe that the Bible is a Book of Divine Laws and not simply advice, and I believe it sets forth the whole duty of mankind. I do not believe that such an important matter as Stewardship was left to the notions or fancies of men. I believe proper Stewardship is a Holy and binding obligation on all. If the great commission is to be obeyed, we cannot treat this subject lightly. This begging or donating on the part of the people is wrong and will never fill the world with the Gospel. It is not God's way. It dishonors him and makes the support of His cause charity.

This is wrong and must be changed into harmony with God's revealed will, if religion is to succeed according to the Program of Christ. I believe we can Tithe. Can't is a word none should speak without blushing. To utter it should be a symbol of shame. Ambition and courage it daily is crushing. It blights a man's purpose and shortens his aim. Despise it with all of your hatred of error. Refuse it the lodgement it seeks in your brain. Arm against it as a creature of terror. And all that you dream of you some day shall gain. DON'T SAY CAN'T!

Mrs. M. K. SPRAGINS

Pastor Russell H. Conwell of Temple Church, Philadelphia helped 3,000 men to go to college. How rich he is! And yet he has spent all he has on others, hundreds of thousands of dollars.

Who is the kite, and who is the tail? Tulsa University has conferred the degree of LL. D. on Miss Alice Robertson, congress-woman from Oklahoma.

A STUDY BASED ON DEUT. TWENTY-EIGHT

By E. L. Wesson

Read the entire chapter, then read this. This is the greatest deliverance on the blessings of obedience and the punishments that come as the result of disobedience that was ever penned by man, and the facts set forth are just as applicable to us today, and just as sure to come today, as when the words were written. We are not under the same laws that the Israelites were, but it is just as much a fact today that obedience brings blessings and that disobedience brings punishment as it was then. God's principles are eternally the same.

You will notice that Moses is not speaking about salvation of the soul, but about the consequences of obedience and disobedience in this life. Salvation has ever been, is now, and always will be, the gift of God to those who turn from sin and trust in Him through Jesus Christ. The text is not dealing with that, so we pass it by, and come right down to a study of doing or failing to do what God says for His people to do, and what the consequences will be to us now and here.

God never changes, therefore He will forever do the same thing under the same conditions. He cannot change because His way is always right. He said then that He would bless for obedience and service and punish for disobedience and failure to serve, and He will do the same today. This is shown us by the fact that "He dealth with us as with sons." That fact requires that He bless His people for all obedience and punish them for all disobedience. Our failure to recognize that fact and profit by it has cost us much suffering, just as it did Israel. Every blessing to the Christian comes from obedience and service, and every punishment comes from disobedience and failure to serve God. Get that and we have the foundation laid for a great study.

There are three kinds of service, intellectual, spiritual and physical, or temporal, and blessings come to us for every service in the kind of service rendered, and punishment comes to us for disobedience or failure to serve according to the kind of disobedience or failure. Serve God intellectually and you will wonder at the rich intellectual feasts you will enjoy. Serve God spiritually and you will "mount up with wings as eagles, and run and not be weary, and walk and not faint". Serve God with your body or your means and blessings of the like kind will come to you in proportion as you obey and serve. Fail to obey or serve along either line and punishment will follow in like kind. Blessings come according to the kind of service given.

We accept that fact when dealing with spiritual service, and with certain lines of obedience, but fall down in our faith when we come to other lines of duty. We tell the people to worship God and He will bless. To come out from the world and He will bless. To be baptised and He will bless. To visit the sick and He will bless. To live right and He will bless. To give and He will bless. But we hesitate to tell them to give the tenth to God and He will bless us finally for fear we will cause some to give give from a mercenary spirit, and right there is where we have fallen down to the hurt of God's people. Moses was not afraid of creating the mercenary spirit in giving the instructions found in this chapter. He knew that the blessings of the people in every line of life depended upon their doing what God said, and he pressed it home with all the power that God gave him. He told them that every temporal blessing that they could desire would be theirs if they would strictly obey, and that every curse that could come would come if they did not obey. He hinged every temporal blessing on OBEDIENCE, and so should we. Salvation comes through faith, but every temporal blessing of soul, mind, body and labor comes from service.

God does not want His people to be poor and

downtrodden. He wants them to be "the head and not the tail". And in this chapter and other places He has given instructions which, if followed, will bless them and make them a blessing. In Proverbs 3:9,10, God had it plainly written, "Honor the Lord with all thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This hinges temporal blessing on honoring God with both the substance, that is, what we already have, and with what we make. Anybody who is blessed, as God here says He will bless, can feel no earthly need. He does not say wait till I bless you; and then honor Me but honor Me with what you have and then with what you make and My blessings shall come. God was not afraid of creating the mercenary spirit of His people. He wanted them to be blessed and He knew that He could not bless them temporally, according to His word, unless they honored Him with what they had and what they made. Isaiah saw the same fact and said, "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Chapter 1:19,20. We must be willing and obedient if we get temporal blessings from God. He has fixed it that way. God help us to see it! It is Satan who suggests that we might create a mercenary spirit by telling God's people that if they give to God of their substance God will bless them with more abundant substance. He knows that if he can make God's people disobey in these things He will bring upon them chastisement for the violation of God's word, thus bringing them unto poverty so that they can do but little for uplifting the world.

In Malachi 3:9,12, God tells the people plainly that they were cursed financially because they had not brought the tenth into His house. That in not doing that they robbed Him. Then He tells them to bring the tithes into His house and see if He would not pour them out a blessing too big for them to take care of. He said that He would rebuke the devourer for their sake and make them a delightful land, and that all nations should call them blessed. God was not afraid of making His people mercenary. He wanted to bless them and could not, consistent with His word, bless them while they disobeyed His commandments. There is nothing more clearly taught in the Bible than the fact that the tenth is the Lord's, Leviticus 27:30, and that He will bless those who bring into His house that part of what they make that belongs to Him. We may cavil about the tenth being an Old Testament law and miss our blessing, if we wish, but we will be wise if we do what God says and get the blessings that He has promised. Haggai told the people that they were cursed, and their money slipped out of their hands because they were building themselves houses and neglecting God's house, see chapter 1:3-11. God has never changed, and what was true then is true now. Oh that we could learn that fact! So firmly do I believe that God will bless financially those who give a tenth to Him that if I were the poorest man on earth I would begin now and give God one tenth of all I get. The poorest man needs to give his tenth more than anybody else because he is in need of God's temporal blessings more than others. In a life of 43 years in the ministry, I have never seen a single Christian who honored God with his or her substance that was in dire poverty, and I do not believe that any one who will live the Christian life, and work, and give a tenth to God will ever want. Thousands of good people have suffered extreme poverty God is so good that He will bless us in kind for the service we give Him, though we fall down on other lines, but He must, to be true, punish us as children for our disobedience, and He punishes us right on the line of our disobedience. Get that, and tell the poorest Christian in the world to give the tenth of all he

gets, then work, and live right before God, and he shall not want. But stress WORK. It is just as much sin not to work as it is not to give, and the curse of God is pronounced against it. Paul said, "We commanded you, that if any would not work, neither should he eat." God despises laziness and will punish it with poverty.

If Baptists will learn this lesson, and will live uprightly, work honestly, and give to God one tenth of all they get, in twenty years from now the world will recognize them by the blessings of God upon them both temporally and spiritually. Let us not be afraid of the mercenary spirit, just give God the tenth, and soon the spirit will come into fellowship with God's great Spirit in sympathy for the lost and suffering of earth, and He will bless.

THE VISIBLE RETURN OF OUR LORD

There has been a persistent attempt to create the impression that the line of cleavage at the Northern Baptist Convention at Des Moines, Iowa, was between those accepting and those rejecting pre-millennialism. The average reader, in view of much that has been written, is likely to have the impression that the "Fundamentalists" were all, or nearly all, pre-millennialists, and the fact that they carried the Convention by a ten-to-one vote is evidence of the widespread acceptance of pre-millennialism on the part of the Northern Baptists. We have no means of knowing just what proportion of the Northern Baptists are pre-millennialists. Certainly the creed proposed by the "Fundamentalists" does not offer us a reliable measuring stick. No doubt the whole body of pre-millennialists in the Convention voted for this creed, but the creed is equally acceptable to post-millennialists and those who hold that the Scriptures know nothing of a millennium either preceding or succeeding the return of our Lord. This creed says nothing of a premillennial return of our Lord. What it affirms is belief in "his personal visible return to the world according to his promise." Belief in the personal visible return of our Lord, however, is not a belief peculiar to pre-millennialists. It is a belief common to at least all Christians who accept the Bible as an authority concerning things to come.

The thought of the personal visible return of our Lord is so clearly expressed in the Scriptures, is taught so explicitly and repeatedly, that there is really no choice between denying that they contain an authoritative revelation from God and affirming that among the events to be looked for in the future is the visible return of our Lord. Those who are taught of the Scriptures, and who in their thinking go where the Word of God goes, tell us with one voice that our attitude should ever be that of those who "look for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." Nothing but ignorance, or a desire to confuse the issue, can explain this attempt to identify belief in the visible return of our Lord with pre-millennialism. We may or we may not be in complete sympathy with the pre-millennialists, but that need not effect our belief in the personal visible return of our Lord. The issue between those who accept and those who reject the thought of the personal visible return of our Lord is not an issue between those who accept and those who reject pre-millennialism; rather—in as far as it is not an issue between Christians and non-Christians—it is an issue between thorough-going and half-way Christians.

The attempt is being made to make it appear that the issue between the liberals and conservatives is the issue of premillennialism. Such a representation is wrong and misleading. The line of cleavage between the liberals and conservatives is much deeper and broader than that between those conservatives who accept and those who reject pre-millennialism. The issue between the liberals and conservatives has to do with the Bible as the authoritative Word of God and the supernatural as a determining factor in human life. In principle, therefore, the issue

between the liberals and conservatives is an issue between those who are of the "household of faith" and those who are not. The pre-millennialism is an issue within the "household of faith." Within the "household of faith" three generic views are held as to the return of our Lord. Some hold to a personal visible return preceding and as the means of bringing about the millennium. Some hold to a personal visible return succeeding a millennium brought about through the present means of grace and synchronous with the final consummation. Some hold that the whole discussion between the pre-millennialist and post-millennialist is extra-scriptural, that the Scriptures know nothing of a millennium either preceding or succeeding the return of our Lord, that the wheat and tares will grow together until the personal visible return, but that this return will be synchronous with the final consummation. This third class, though probably as large as either of the other classes, is often overlooked even by writers of books; and thus the false impression produced that all Bible Christians are either pre or post millennialist. As a matter of fact, many are neither.

We do not suppose that it is a matter of no moment which of these views of our Lord's return we hold. The point we desire to emphasize, however, is that these different views are held within the "household of faith." They have to do with such differences as exist between members of the same family or the same nation rather than those between different families or different nations. It is a domestic rather than a foreign issue, and it is highly important that this be kept constantly in mind. The issue may not be a slight one, but it is comparatively slight as compared with the issue between those who believe and those who do not believe in the personal visible return of Christ at all—the more so since disbelief in the personal visible return of our Lord can be defended only on the ground which, in principle at least, involves the destruction of our common heritage as the redeemed of God. Whatever view we may hold as to the personal visible return of our Lord, therefore, we should not permit ourselves to suppose that we have more in common with the liberals than the conservatives. We might as well have supposed in the Great War that we had more in common with the Germans than the English. Differ as the conservatives may among themselves, they should ever be found standing shoulder to shoulder in the great fight for and against Christ as the God-man who not only speaks with authority, but who offers salvation from sin conceived as guilt and pollution, through his expiatory death.

The Presbyterian

THE VIEWS OF A HAS-BEEN

By T. T. Bang

Unless you have been obliged, for some reason or other, to leave the South you cannot know how great a privilege it is to live in the South. Unless you are exiled from Mississippi you cannot know what a boon you enjoy in living among Mississippi people. I don't know what it is that makes the South to me a more desirable section and Mississippi a pleasant state. Many have tried to explain it but have not done so to my satisfaction. Perhaps it is because we love our own land better than people elsewhere love theirs.

In the South voices are softer, hearts are kinder, sympathy is freer, living is simpler, minds are cleaner, help more quickly given and more people believe in God.

If you want money go to the great cities of the East; if political power to the Middle West; if scenery to the parks of the Rockies; if pleasure to the Pacific Coast; but if you must love and godliness, stay in the South. There is more of these there.

In knocking about I have become more or less intimately acquainted with a number of people from other parts of the country. In the South I have found that the old bitterness resulting from the Civil War is almost gone. We thought that Northern boys and Southern boys marching and fighting side by side in 1917 and 1918 would bring the last of the old sectional animosity. But though most of those from the North and West whom I met were fine folks and some are my good friends, they generally harbor a feeling of ill-will toward the South, one which the South, with much more reason for remembering, does not hold for the North. One of the causes of this prejudice is ignorance of history, racial problems and present actual social conditions in the South. As an example of their ignorance as to history, I may mention the fact that most of them thought the Civil War was fought over the question of abolishing slavery. Every Southern high-school student knows that the Southern States fought for the right to secede and that the North fought to prevent them from so doing. Most of my Northern friends had the idea that Lincoln declared the slaves in the United States free early in the war. We know that emancipation was not proclaimed by Lincoln until Jan. 1, 1863, that it was so proclaimed then only for its effect in reducing the South, and abolition was not declared effective in any of the non-seceding states, including Maryland, Kentucky and Missouri, and that slaves were not declared free until the announcement of the so-called ratification of the 13th amendment of Dec. 18, 1865.

Southerners have been accused of being provincial. In the sense that we are loyal to and love our native land we are provincial. In the sense that we are ignorant of the rest of the world the average educated Southerner is, I have found, much less provincial than educated natives of other parts of the country. The most provincial person I ever met was a New York newspaper man of many years experience for whom paradise was located at the corner of 42nd Street and Broadway. The next was a Chicagoan who was surprised that snow should fall in January in the mountains of North Carolina because it was in what he called the "Sunny South". The next was a Colorado lady who thought that Georgia was the name of a city in Mississippi, and the next was a "native son" of California who had no idea that a very large per cent of the land of the "Sun-Kist" state was bone dry desert.

But there is one type of Southerner that I don't like, and others don't like him or her either. That is the "Professional Southerner", who exaggerates his pronunciation to secure notice and who is perpetually bragging to persons from other sections how much better southern blood is than other blood; and how it is too bad that some person or other cannot be quite as good as the "Professional Southerner" because that person was not born in the South. Pah! and also Bah! That shows ignorance too. We are all Americans and proud of it. A better knowledge of and acquaintance with each other will make us get along better and help us to wipe out an ancient grudge.

Twenty-five per cent reduction in the number of automobiles is reported from Sunflower County in a year. That's the place to begin to save.

The Atlanta City Council believes in treating both alike. If the Ku Klux Klan is to be investigated and prohibited, these men insist that the same deal shall be given the Knights of Columbus. If the former is illegal the latter would seem so. The former is against everything that isn't Protestant and the latter is against everything that isn't Catholic. Both are secret organizations and both propose to exercise social and political control.

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EDITORIAL.

THE TOWER OF SILOAM

These few lines are written with the purpose to correct, if possible, what seems to us to be a misapplication of the teachings of Jesus. For instance, we read recently in one of our excellent exchanges something to the effect that we could not say that misfortunes or calamities which came upon people were the judgement of God, for this contemporary argued that the Lord disapproved is or cautioned against such teaching by saying, "Think not that those eighteen upon whom the tower of Siloam fell and killed them, were sinners above all the others, for except ye repent ye shall all in like manner perish".

Now instead of Jesus teaching such catastrophes are not the judgement of God, he distinctly teaches that they are the judgement of God. He does indeed say we are not to think these sufferers are the only sinners, but he clearly uses it to warn other sinners against a like destruction. The lesson he draws from it is not that these people were innocent sufferers from an unexpected calamity, but that we are to look into our hearts and lives and clean up there what might bring a similar chastisement upon us. He does not say these people were not sinners, but he says they were not worse than some others, and that if we are guilty we must straighten up the things that are in our own lives or expect to perish the same way, or in some way.

The same lesson he also draws from the death of certain people who were killed by Pilate while they were in the act of worship, and their own blood mingled with their sacrifices. These Galileans were not necessarily worse than many others, but Jesus repeats the solemn words, "Except ye repent ye shall all in like manner perish." Two things are to be learned from these recent happenings, the tidings of which the disciples brought to Jesus. We are to avoid harsh comparative judgements; but principally we are to be warned by what has befallen these people and by repentance escape a similar judgement.

The man who keeps his eyes open can see the judgement of God against evil in every daily paper, and if he has eyes to see it he can find it in the happenings in his own community, and in his own experience. Jesus would have us learn not simply from God's Book about the destruction of Sodom and Gomorrah, or about Achan who stole the golden wedge and the Babylonish garment; or about the death of Annanias and Sapphira who lied to God about giving and paid the penalty with their lives; but also from what you read in the newspapers and what you see with your own eyes. We are not prophets with ability to deliver infallible interpretations but we have sense enough to see a few things and we need not be fools, but can understand what the will of the Lord is.

The Old Testament is our book of examples such as we had worked out for us in the arithmetic when we were children. If we study them well, we will learn how to work out the problems which confront us in everyday experience. Jesus rebuked some people of his time who could calculate all about the weather, as to when it was going to rain or when it was going to turn hot (one of the most uncertain things of life) but who could not interpret the signs of the times, and learn the will of God by what they saw going on around them at the moment. God's judgements are in the world today. He is the living God. His kingdom ruleth over all. The God of the whole earth is He and every detail of our lives. He ruleth among the nations of the earth. The trouble with some people is that they don't recognize Him when they meet Him in the middle of the road. Nothing escapes His eye, and He takes account of it all. "All things are of God." He "worketh all things after the counsel of His own will." He says "Be still and know that I am God". It is for us to recognize His presence and His mighty power and His daily dealing with us. It is for us to stand in awe of His judgements. But it is a great comfort to know that "all things work together for good to them that love God, to them that are called according to His purpose".

MISSISSIPPI BAPTIST HOSPITAL

This is already a great and is a growing institution. Its present regular capacity is fifty beds, but in our beautiful climate and with the construction of the galleries it has room for 100 patients. The patients are delighted with the enclosed galleries and often prefer them to a room. These enclosed galleries are protected by screens and also by rows of glass shutters which can be regulated for the desired ventilation and light. They are on all the four stories being about fifteen feet wide and fifty feet long. In summer or winter they are a delight. The building is on the highest point in Jackson, and from the top front window is the finest view of the city and the country for miles around. You travel over many states and see nothing so pretty. To your left you see the business section of Jackson with the mansion, the new capital and the church spires. Just across the street below you is the state institute for the blind and to the right of this is the State Charity Hospital. Far out in plain view is the State Deaf and Dumb School. Across and beyond the city you see a range of hills now covered with green foliage. That group of buildings yonder in the distance, to your right, is the Baptist Orphanage. To the right is the Methodist Orphanage; nearer, that fine group of buildings on the hill is Millsaps College. Then to the north of you is the State Hospital for the Insane, and the children's Home of the Home Finding Society. Just back of that is Belhaven College. Back of you is Pearl River, which can only be seen when the water is up.

The fourth floor of the Hospital is not complete but the workmen are busy six days in the week. This is added for a maternity department and for extra operating rooms.

Twelve new rooms have just been completed in the rear and are the prettiest in the building. Patients are already in them. You feel like picking out yours in case of need. Some people have picked them out to furnish them and so have made others happy while adding to their own happiness. One man, Dr. Powers, gave \$30,000, the income from which is being used now to provide for orphan children who are brought to the hospital for treatment.

Dr. R. S. Curry is the accommodating superintendent and he showed me where he is preparing to install the XRay outfit which he hopes to have in service thirty days.

Three new operating rooms are nearly complete and doctors are treading on each others heels to get in. Dr. Curry is doing the marvelous thing of making the hospital pay its running expenses, a feat which has been hard to accom-

plish hitherto. The thing that strikes you first and everywhere, is that everybody is busy and they are keeping everything spick and span. Miss Jordan is the bookkeeper and furnishes a tabulated report every month of income and expense account. She is as efficient and courteous as they are made. Miss Mittenell, a graduate of Midman, a graduate of one of the best schools for nurses, experienced, professional and proficient, is superintendent of nurses, of whom there are twenty.

The additional operating rooms and X-Ray room will necessitate a laboratory and already plans are forming for it. The addition now being made and nearing completion will cost about \$200,000. This is more than the first building cost, which was erected at a cost of about \$65,000. This latter includes the nurses home which is a separate building on one corner of the block.

The hospital property is half a block facing on North State Street, and this brings up interesting history. The original hospital was only about one fourth of this ground and was a frame building, contributed by Drs. Hunter and Shands of Jackson. These men were not Baptists but they believed in the capacity of Baptists to do things. The movement to take over the hospital took definite form at the State Baptist Convention in Greenwood, when Dr. N. W. P. Bacon introduced a resolution appointing a committee which he named to investigate the offer of the hospital, with authority to secure it. P. I. Lipsey was made chairman of the committee and for about eight years was president of the board of trustees, being succeeded by Dr. H. M. King, and by Dr. W. A. Hewitt, the present president.

Money was not easy to get, but a building was projected and after hard struggle was built. Miss Sallie Stamps through these years was the devoted, sacrificing superintendent of nurses and her reward is in the high esteem of all who know her and will be great in heaven. Dr. J. P. Wall was until he went into the army, the recording secretary of the Board and always a valuable member. Dr. T. J. Bailey was the first superintendent. He has done Baptists more service than he ever got credit for. Rev. J. C. Parker was the hustling financial agent when it was hard work, but he delivered the goods. He was succeeded by Rev. Bryan Simmons, who rendered as sacrificial service as any man ever did. For a short while Dr. Borum labored efficiently in the field for the Hospital. The trustees had a way of turning to Dr. Curry when they got in a close place and he never failed. He is now putting fresh life into this growing institution.

The beloved M. K. Thomson spent more than a year as the head of the hospital but the pastorate pulled him away as it has done all the other preachers. The present superintendent enjoyed for years a successful practice and was in charge later of the state Institute for the blind. He knows what a hospital is for and how it ought to be run. He is a loyal intelligent enthusiastic Baptist and interested in all the denominational work. He knows how to fit the hospital into all the rest of the work.

The board of trustees have been as loyal a set of men as can be found and have freely given their time and money to the Hospital. Mr. J. M. Hartfield, the treasurer got behind the hospital when it needed financial help. His bank has loaned the hospital money through nearly all its history and when the first bonds were floated, the Merchants Bank prepared the bonds, sold them and acted as trustee. This was at a critical period. In like manner when the second issue of bonds was made, Mr. Z. D. Davis, one of the trustees negotiated the sale of the bonds through the Capital National bank of which he was president.

The hospital never had so many friends as today, and it will have need of them all and more. Come to see it when you come to the Convention.

Premier Lloyd George is the only man at the head of any of the Allied Governments who held that position during the war period. Since he became Prime Minister of Great Britain there have been six premiers in France, six in Italy and nine in Germany.

Dr. J. L. Vipperman, once pastor at Columbus, has a country church in North Carolina which has a systematic arrangement for filling his car with something to carry home for the pantry every week. This reminds us of a Bible verse: "Let him that is taught in the word share with him that teaches in all good things."

If you wish your church to be 100 per cent on the payment of Campaign Pledges, then get in the game to enroll 30,000 tithers in Mississippi in the next two months.

The editor had the privilege of preaching for Pastor Stephens at Highland Church, Meridian, Sunday night. His good level head and fine common sense are evidenced by the healthy condition in the church.

The Neshoba County Association will meet with Spring Creek Church, 7 miles northeast from Philadelphia, Friday, Saturday and Sunday, embracing the third Sunday in October. Conveyances will meet the Friday morning trains at Philadelphia. Our state workers are to be present. A good meeting looked for. Come.

R. L. BRELAND

The Poplar Springs Church, Meridian, is pastorless, Brother Dyampert Brame having recently resigned.

The special club rate of \$1.50 for new or old subscriptions to the Record will be continued through October, when five of either are sent at one time, or ten of both new and old. Now is your time to see that all in your church get the benefit of it.

Dr. W. A. Hewitt assisted Pastor Morris in a meeting at Gloster last week. Not until near the close of the meeting were the doors of the church opened and then eleven joined.

When a California judge can refer to a dirty scoundrel in his court charged with the murder of a woman as "this unfortunate individual" and speak of her killing as a regrettable incident; when the women in the court applaud as the murder charge is reduced to manslaughter, it is time for decent people to weep.

The Texas brethren are putting on another high pressure campaign for a little over two million in cash, Liberty Bonds and Loyalty Bonds by the end of November. Somehow we believe the work will never be on a safe financial basis as long as these hip, hip hurrahs are brought on in spasms.

The Baptist Standard says that a tithe of the recent increase in the value of cotton belonging to Southern Baptists will pay their Campaign Pledges. If we do not pay our pledges with this great help God has given us how can we expect His favor? The increase alone will mean more than a third of a billion dollars to the people of the South.

Rev. C. W. Knight, it is reported, has resigned at Corinth. He is a man who believes the Book and believes in the Baptist program, and is an indefatigable worker. But he needs no letter of recommendation from us.

We find that some brethren have been disappointed that reports of their meetings have not appeared in the Record from report cards which they sent in to the Convention Board. Those cards never came to the office of the Record and

the editor knows nothing of their contents. They are for the purpose of keeping account of the work in Dr. Gunter's office and are handled by Brother Tull. We shall be glad to have reports for the Baptist Record but they will have to be addressed to the Record.

It is said that less than half of the foreign people in America over twenty years of age have become naturalized.

In an association recently visited only one pastor out of six could say his salary was paid up to date. Will that proportion hold all over the state? How is it with your pastor? If the first fruits of our increase are given to God there will be no salaries unpaid.

Dr. Louis Entzminger, Pastor First Church, New Orleans, challenges the "mediums" to produce anything that he cannot have duplicated and explained by an ex-medium. They are not coming up to answer.

Pastor Zeno Wall, of Clinton, was last week elected State Chaplain of the American Legion in Mississippi, a worthy honor.

It is said that the Methodist Hospital in Memphis has been offered to the Federal Government for a million dollars to be used for ex-service men. We understand this hospital is simply in process of construction.

Our enlistment man, Rev. W. W. Kyzar, sent in 32 subscriptions to the Record in one bunch last week.

What next? It is reported that there will be a national Anti-Klu Klux Organization formed in Jackson, another secret order to keep the world from falling to pieces.

Pastor J. M. Metts has been given a leave of absence by his church at Flora and will be in the Seminary at Fort Worth till the middle of January.

The First Church, Meridian, called Dr. W. W. Hamilton to its pastorate. He is at present superintendent of Home Board Evangelism, and it would be hard to find his equal. If he can be moved from that work, we sincerely hope he will come to Meridian. This is one of our best churches and his coming would help every good cause.

Don't say you can't go to the State Convention in Jackson in November. If you never attended a convention that is a good reason for attending this one. You ought to come. If you have attended one or more in the past, don't let yourself get out of touch by failing to come this time. Send your name to the chairman of the entertainment committee.

During the Sunday School year just closed Columbia Sunday School has received 292 diplomas and seals for work done in the study courses offered by the Sunday School Board. Mr. R. D. Brash is the efficient Superintendent of this school. One hundred and sixty-eight awards have been granted to the W. M. U. Mrs. A. H. Ball leads the women in a great way. The B. Y. P. U. have received 100 certificates and seals. Mr. Errol Smith has recently been elected councillor for the B. Y. P. U. and has big plans for the future.

Pastor R. L. Bunyard has resigned at Summit, effective Jan. 1st and will locate at Canton preaching to churches in reach of that place. Nearby churches may take notice.

Rev. W. A. Murray will give up his work at Foxworth and Goss and will be open to other work as the Lord leads him.

OUR WEEKLY PRAYER LIST

Meetings Beginning Second Sunday in October
Moorhead, Sunflower County; C. S. Wroten, pastor; J. W. Storer, Assisting.
Rome, Sunflower County; J. A. Ousley, pastor.
Derby, Pearl River County; H. H. Webb, pastor; Pastor doing preaching.
Perkinston, Stone County; J. C. Wells, pastor; Pastor doing preaching.
Brookhaven, Lincoln County; J. A. Taylor, pastor; W. F. Yarbrough assisting.

RESULTS OF MEETINGS TO DATE

Number meetings reporting to date, 1031; professions of faith, 10,162; received for baptism, 9140; by letter, 3209; restored, 204; total additions, 12,553.

Volunteers for Ministry, 48; for Mission work, 362; students enrolled for denominational schools, 168; subscriptions for the Baptist Record, 719.

CLARKE COLLEGE

One great improvement to be noted in work this year is the unusual interest taken in the literary societies. Heretofore it has been hard to find a time suitable for their meetings. We have tried Monday night, Saturday night, Friday afternoon and Thursday afternoon. There has been some serious objection to all these hours. This year the schedule is arranged so that all the classes meeting just after chapel have no meeting on Thursday. On that day the time for chapel (after an assemblance for announcements) and the hour following are given to the societies. This morning there was not a member absent from the Aurelian Society and only two from the Platonians. Members of the faculty are regular members of the societies, and good work is expected in the line of debates and parliamentary practice.

We are glad that Bro. Meadows, who has been in the Sanatorium for some time is improving. By the time this is printed he will likely be back with us ready for work.

While Prof. Cox is in the meeting at Indianola the English department is "manned" in a womanly fashion by Mrs. H. T. McLaurin. The students say she can pile on as much work as Prof. Cox.

Bro. Allred brings word that at the Jones County Association more than \$5000 were subscribed to build a ministerial cottage. Brethren, we sincerely thank you. This is one of our outstanding needs.

New students are still coming in. We have more in attendance than we have had at any one time during the last two years. Every desk in our study hall is taken and special arrangements have been made for some. However, we have room for several more in each of our dormitories and shall be glad to welcome any boy or girl who wants a good hard year's work.

J. F. CARTER

Pastor H. H. Honeycutt is holding a meeting in his church at Forty First Ave, Meridian. The singing is led by D. W. Hamilton, son of Dr. W. W. Hamilton, Home Board Evangelist. This church recently licensed Mr. Eugene Farr to preach, a fine young man, now in Mississippi College, nephew of Dr. W. E. Farr. The pastor commends him most highly.

Pastor H. C. Joyner has resigned at DeKalb, effective Jan. 1st. In the three years of his pastorate there the membership has doubled. They have paid off an old mortgage on the church, finished paying for piano and other improvements, and bought a \$2,500 home for the pastor. This preacher ought to be kept busy.

The Federal Trade Commission estimates that \$4,000,000 is spent every twenty-four hours in admission fees to the moving pictures. Are you spending more on your pleasures or your religion? Are you swelling the purses of the adulterers who are called screen artists?

THE BIBLE AND EVOLUTION

By An Innocent Bystander

I have read the many articles published in the Record in the last year on the general theme of "Evolution," beginning with those by Brother T. T. Martin and including to date Brother T. J. Moore's article in the Record for September 15th. Since so much has been said against the so-called "theory" of evolution I see no reason why something should not be said in its defense by one who is a believer in God, a Christian, a believer in the divine inspiration of the Bible, and a Baptist. I see nothing in the evolution hypothesis which is contrary to the Bible story of creation nor tending to a disbelief in miracles. I am sure that there are many Baptists in Mississippi who think as I do on this matter but who have seen no reason to get excited about it and who did not care to engage in an endless controversy with brethren who might desire to read them out of the denomination because of their views. It is not because I fear such excommunication that I do not use my own proper name in signing this article, for I believe I am firmly enough intrenched in the faith and in the hearts of the members of my own congregation not to fear that. But for personal reasons understood by the editor (who does not agree with me on evolution) I prefer to write here under a "nom de guerre". If it be that anyone of the same idea as the one which I hold in this matter may read what I say I shall be glad if he will address me in the care of the Record. It might be well to know if all of us do not think alike on this subject.

As a starting point, let us examine Brother Moore's article. He speaks of evolution as a "Germanic Darwinian Theory". (1) The German have a great deal for which to be blamed, but but as Darwin was an Englishman it seems hardly fair to blame them for Darwin. (2) All of evolution is not Darwinism, nor do all evolutionists accept all that Darwin wrote. (3) The so-called "theory" of evolution is by most Christian evolutionists accepted merely as a hypothesis, a suggested explanation which may later be proven, or which may account for existing phenomena. The "theory" of evolution has not yet been proven and even if a "missing link" be found may require further evidence for proof. Christian evolutionists do not discard the Bible or any part of it, nor belief in the miracles, but attempt to form a hypothesis of evolution which will explain phenomena and still coincide with Biblical teaching. There is no harm in knowing where Christian evolutionists stand, even if you do not believe as they do.

Professors at state educational institutions ought not to be allowed to instruct in atheism, but if instructors in biology and geology failed to mention evolution they would not be presenting the result of man's efforts to understand creation and history. They need not commend the evolutionary hypothesis but to neglect to mention it would be to omit doing a duty.

Brother Moore seems to think that if teaching of evolution were eliminated from state institutions the naughty doctrine would cease to spread. I never attended a state college or university. I graduated from Mississippi College and cannot now recall hearing any professor mention evolution. My introduction to evolution came after I had graduated, partly from reading and partly from my own attempts at understanding the Bible, biology and theology, and in correlating them. I need not say that I placed supreme trust in the Bible and accepted what men wrote on the sciences only as they agreed with the Bible. I mean to say that state colleges are not the only means of being contaminated by this naughty doctrine.

Brother Moore blames the state institutions for the falling away from the church of the young man he quotes and indicates that evolutionary teaching was the means thereto. If he will re-read his article he will find that he gave the real reason for the falling away in the paragraph in which he says that the "young man

grew up in a nominally Christian home but in a home in which the Christian standard and church loyalty were very low." The soil was shallow and is needed but the neglect of Christian cultivation and irrigation to dry up the puny growth. It would have withered, evolution or no evolution.

As Brother T. T. Martin used to say so often in his sermons, "Will you pardon a personal reference?"

Last Christmas my mother, father, sister and brother and I were sitting before the fire enjoying family union which we had not obtained for a year. In some way Brother Martin's criticisms of the Baylor professor came up. My father spoke against the evolutionary idea. I replied by outlining my ideas of the agreement of the Bible and science. I had not seen my brother nor my sister for twelve months and had at no time talked with either about their views on evolution. So that I was surprised and pleased when both said that they had thought much about these things and could see no reason why evolution and Scripture should not both be believed. My sister, I think, said that she saw no reason to limit an omnipotent God to an instantaneous creation; that He was able to create man by a process of centuries as He was able to create the earth by a process of centuries, which process of earth-creation the earth itself showed.

My father and mother, both graduates of a state institution were, I believe, somewhat shocked at their sons, both graduates of Mississippi College, and at their daughter, a graduate of a Baptist College and of a state institution. Presently father asked, "How then would you account for the miracles, for the creation of Eve, for the immaculate conception?" My brother answered (for all three as it turned out) very reverently, "God's wonderful power to create by the way of evolution gives us no reason to doubt his wonderful power to bring about miracles. I believe in miracles. To me the re-production of life from conception to birth is miraculous and only possible by God's power. I believe in the re-production of life; I can as easily believe in God's ability to bring about the creation of Eve and the immaculate conception in the exact manner told by the Bible".

I have not attempted to give evidences of evolution. There are books that will tell you where to find these evidences in nature. I have tried to show that belief in the Bible and belief in the hypothesis of evolution are not incompatible.

THE GREATEST NEED OF THE KINGDOM

By J. A. Lee

I will suppose there are five preachers earnestly engaged in discussing this great subject, and I will act as quiz master.

Now Bro. A will you give us what you consider to be the greatest need of the kingdom at this hour? Yes, I will be very glad to offer some suggestions as to what I believe to be the greatest need, and it is this:

I think the greatest need just now is, for every member of the kingdom to meet his or her financial obligations. We must have money to meet our financial obligations, and if we do not get it soon every part of the work must suffer.

Yes Bro. A, you are right, it would be a glorious thing if every one would pay up his seventy-five million pledges, however, there is a greater need than this, and one that surely would make the pay up problem easy and possible.

Now I thank Bro. A for his frank statement regarding this matter, and we will now hear what Bro. B has to offer.

"Well" says Bro. B, "I am frank to confess this is quite an undertaking, but I will do my best. I have given much thought to this matter and have about reached a conclusion and will now give you the benefit of my thoughts along this line. I am thoroughly convinced that the

greatest need of the kingdom at this hour is for every member of the kingdom to be thoroughly revived, for if every member could become genuinely revived, then I believe every one of them would meet his obligations both to God and man.

Surely Bro. B is right close to the truth, however, there is a need greater than this and must precede every revival.

Now that we have heard these two brethren, we will now ask Bro. C to give us the benefit of his thought in this matter.

Brother C: "Brethren I do not feel competent to even try to discuss this subject, however, if you insist, I will give it a trial. I have come to believe that the greatest need of the kingdom is for every church to have a great meeting in which there could be many conversions, for we are a great army and as the ranks are depleted they must be replenished or we will soon lose out."

Yes Bro. C, you have been doing some very worthy thinking along this line and have suggested a great need, but there is a greater one which must precede every great ingathering. We now come to Bro. D., and as he stands for doing things we will wait with pleasure to hear what he has to say on this all important matter.

Bro. D: "I have listened to this discussion with great pleasure and profit, and while each of the brethren has touched on a vital point yet I feel there is another. I agree that we need money, and a great revival, and a great ingathering, but as I see the matter we need a better and more efficient system of organization. A haphazard, or loose way of doing things is always suicidal and I believe the kingdom is suffering right now for want of a better and more efficient organization.

Bro. D's point is well taken, however you can get too much harness on a horse for his size and the harness might outclass the vehicle and cause much harm to both horse and vehicle.

"Well" says one of the brethren who has had his say, "we have all given our views as to the greatest need of the kingdom and you, Mr. Quiz master have agreed that they were all good; however you say there is yet a greater one and now we would like to hear from you."

Well, my brethren you will first allow me to thank each of you for your kindness in offering such splendid suggestions on this great question and now if you will give me your attention for a short while I will try to give you the benefit of my thoughts on it.

The point that I am now about to suggest is fundamental and the foundation on which rests each of the points you all have suggested.

My conception of the greatest kingdom need is this: for each member of the kingdom to feel his personal obligation to a living God and a risen Christ. A living God and a risen Christ to whom we must render an account in the future. If every member of the kingdom could feel this then every financial obligation would be met gladly, and we could have more money than we could use easily. We would also have the greatest revivals ever known and more taken in to the kingdom than we could easily use, and the organization would be very simple and efficient as it ought to be.

During our seventy-five million campaign we succeed simply because some of God's people felt keenly their personal obligation to a living God and a risen Christ. When we feel our personal obligations as we should then some of the following things will take place. All the churches that are now without a pastor will be supplied. All the houseless organizations will be housed. Every church will have its pastor preaching every Sunday. Every preacher who is now holding a secular job will give it up and become a pastor again or go to the foreign fields. Every foreign field would be supplied with an efficient missionary. The mouths of the Infidel, the unbeliever, the Skeptic, and all such would be stopped and God's kingdom would surely come and his will would be done on earth as in heaven.

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

Your secretary has been having a good time visiting Associations. It is very refreshing to mix and mingle with the good brethren and sisters. The fellowship has a wonderful lifting power. All of the discussions have been instructive and inspiring. The interest in all of our work at each place has been at high tide. Especially has this been true of Christian education and denominational schools. Never were so many of our people thinking and talking about our institutions of learning, never were there so many praying for their welfare and progress. A new day for Baptist schools in Mississippi is just ahead. The cords will be lengthened and the stakes strengthened.

Mr. William McGolgan has given to McComb, Miss., \$400,000 for the establishment of a trades school at that place. One hundred and fifty thousand dollars are to be used in the construction of a building, while the remaining two hundred and fifty thousand dollars will go into maintenance of the school. Wouldn't we shout if some good man or woman would turn loose a like amount to our Baptist schools?

Our colleges report a splendid opening. Almost fifteen hundred boys and girls are at this very moment receiving instruction under Baptist influence and in a positive Christian atmosphere. Fifteen hundred leaders to go out and take their places in the various walks of life, leaders with the right kinds of ideals and purposes, leaders who recognize the Sovereignty of God and the Lordship of His Christ will be mighty factors in civic righteousness, in setting the right kind of social standards, and in bringing in the Kingdom of our blessed Lord.

Your secretary has been present at several school openings. Never has he seen such interest manifested in our public schools. There was a hillside of people at each place. The enrollment of pupils is breaking all records. The teaching force is having to be increased. This bids fair to be our greatest school year. Our public schools have a wonderful leader in the person of Supt. W. F. Bond. His head is right, and what is worth more, his heart is right. Our public school system will be true to the high purpose for which it was founded and is maintained as long as he is at its head.

MISSISSIPPI WOMAN'S COLLEGE

The session is now about two weeks old and we have managed to get through the opening day. Every year as the day for the girls to come approaches, I think of many more things that ought to be done before the opening and I wish I had another month. Of course, however, if another year was given we would be just as far behind.

Our rooms were all taken by September 1st. and about September 3rd, we began sending back reservation fees and refusing girls by letter, telephone and telegraph. We have had to refuse from one to five girls every day since that date. On the Sunday after the Woman's College opened, I had Special Delivery letters from three States from people I had never heard of, asking us to take their daughters. We have not been able to take the daughters of some of our prominent brethren who waited too long to make up their minds. Last night, I had to refuse by Long Distance Telephone, the daughters of two of the leading Baptists in a neighboring community.

Already married.

While it is a gratifying thing to have every room filled and to have a waiting list of considerable size, it is a matter of infinite regret that every Baptist who wishes to send his daughter to a Baptist School, even though he waits until after the last moment, can not do so. It may be that such a large number of people will not always want to send their girls to Baptist Schools. Every one of these Baptist girls turned away, going to

enter school, probably a State School, miss not only the loss center of influence, but the new center of possession. It is a lamentable fact that not only is there a lack of support for our Baptist Schools from students who have gone to State Schools, but also that the bitterest opposition we have comes from Baptists who have attended the State Schools.

Our new teachers are taking hold well and we believe that every one of them is already making a success. The student body seems to have a smaller proportion than ever before of those girls who care mainly for pleasure and a good time. I think too that many girls realize now that financial conditions have changed and it is necessary for them to prepare to make their own way in the world. A very large majority of our students consists of serious-thinking, hard-working girls.

Student activities are opening up with much enthusiasm. Our Athletic Director is training the girls in physical work, which is very profitable, as well as very beneficial. The new swimming pool, probably the largest in this section of the state, is one of the busiest places around the College. Basket ball, tennis and other games are well attended.

We are thanking God for His mercies unto us and praying that He may give us each day the grace sufficient for us.

J. L. Johnson.

ROME MISS.

It was our privilege again last week to enjoy another week of prayer service for State Missions. We combined the programs and had only two meetings. While this attendance was not as large as we usually have still we had a good meeting, and each felt we had been greatly helped. We are proud of the work accomplished.

ed the past year, but want to do more for Christ and His cause this coming year.

We shall take up a new mission study book right away and hope to greatly enlarge our personal service work.

The Baptist Sunflower Association was in session here last Tuesday, September 20. It was a great meeting and so many inspiring messages were delivered. Our dear Miss Traylor was with us and gave such a splendid address. We should justly be proud of our Young People's Leader, for she is one of sterling character and it was indeed a joy as well as a great inspiration to have had her in my home. May God richly bless her as well as our other officers, as they seek to do His will.

MRS. J. A. WOMBLE, Rome, Miss. Pres. WMU.

The church in conference assembled, unanimously and joyously approves the purpose of Brother Eugene Farr to give himself to the ministry of the Gospel; and, praying choicest blessings upon him in every way, commends him most heartily to the entire Baptist Brotherhood.

H. H. Honeycutt, Moderator & Pastor.

L. E. McCalmont, Church Clerk.

Forty First Ave. Church, Meridian.

It is said that between six and seven hundred thousand American veterans of the world war are out of work. The fellow that gets licked is the one who gets to work.

The entertainment furnished those attending the Baptist State Convention in November will be on the Harvard plan, that is a room with breakfast. Dinner and supper can be secured in easy reach of the church at moderate price. You can get more to eat for your money in Jackson than any where else in the state.

Convention Board Department

R. B. GUNTER, Cor. Sec.

PRESENT CAMPAIGN STATUS

ANNUAL QUOTA	\$700,000
ANNUAL PLEDGE	\$844,000
Receipts for this State Conventional year	\$427,839.89
Balance due by Oct. 31,	\$272,160.11
Time left—	28 days.

BAPTIST RECORD

The club rate for the Baptist Record will be continued through October. Let every pastor and every church make the best use of this reduced rate during October, for in all probability a fixed rate will be named in the near future which will be not less than two dollars per year. If you want it another year for one dollar and fifty cents work up your clubs now.

GROUPING CHURCHES

Quite a number of churches are grouping with a view to calling a pastor who will locate on the field. This is a move in the right direction.

It is to be remembered that each church retains its independence. The State Board favors this plan because it is practicable, economical, better for the pastor, for the membership of the church and better for the cause at large. Just as a body of members in any one church reason out the best plan for the local church, so the members of a group of churches should formulate plans which will be conducive to the best progress of the contiguous and adjacent communities. Common interests of communities are being considered in school work. Schools are consolidating because by so doing they conserve and magnify their strength. Even so the churches can renew and enlarge their powers.

No one believes in religious liberty more than does the writer; but we should never permit our

liberty to get in the way of the progress of the kingdom. We should use our common sense. The returns from State Mission funds invested in a good pastor located in the midst of a group of churches where he can be with his people in sickness and sorrow will be much greater than if invested in a man who lives thirty miles from his churches and sees them only one time in thirty days and that for only a few hours. We should inject more business sense into the business part of our kingdom work.

TITHING CAMPAIGN

The interest which has been manifested in the tithing campaign has been very gratifying indeed. Four district meetings have been held. The attendance has been good. Men have gotten up at 2:30 in the morning to catch trains to go sixty miles to attend the meetings. They did this without remuneration. Many of them are laymen. So many of our leading laymen are outgrowing the preachers. But you should have been with some preachers who have been in these meetings. One gave his experience of thirty-eight years of tithing. Another said that he supposed he was a born tither. But with all of the testimonials, not one who has tithed wants to quit it.

CAMPAIGN PLEDGES

Now is the time to pay. We are blessed with a good corn crop; the present price of cotton will enable us to receive as much as we thought in the beginning of the year the crop would bring; the health of our people has been good, and we are able to pay our vows to the Lord. Now, let's do it right now. Put the Lord first and He will put you first. Pay him what He wants and you will have what you should want.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y.—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

ALPHABET ON TITHING

- A. Gen. 28:22 All that thou shalt give me I will surely give the tenth to thee.
- B. Malachi 3:10. Bring ye all the tithe into the store house that there may be food in my house.
- C. Ecc. 11:1. Cast thy bread upon the waters; for thou shalt find it after many days.
- D. Rom. 12:13 Distributing to the necessity of saints; given to hospitality.
- E. II Cor. 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.
- F. Matt. 10:8 Freely ye have received, freely give.
- G. Luke 6:38 Give and it shall be given unto you good measure pressed down, and shaken together and running over, shall men give unto your bosom.
- H. Prov. 3:9 Honor the Lord with thy substance, and with the first fruits of thine increase.
- I. II Cor. 8:12. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
- J. Acts 20:35 Jesus himself said, "It is more blessed to give than to receive."
- K. II Cor. 8:9 Know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes He became poor, that we through His poverty might become rich.
- L. Deut. 16:17 Let every man give as he is able.
- M. II Cor. 9:6 Moreover, he which soweth sparingly shall reap also sparingly.
- N. II Cor. 9:7 Not grudgingly or of necessity, for God loveth a cheerful giver.
- O. Deut. 15:7-8 Of every man that giveth willingly with his heart ye shall take my offering.
- P. Prov. 19:17 Pity upon the poor lendeth to the Lord and that which he hath given will he pay him again.
- Q. Ps. 119:107 Quicken me, O Lord, according unto thy word.
- R. Matt. 22:21 Render unto Caesar the things that are Caesar's and unto God the things that are God's.
- S. Luke 12:33 Sell that ye have and give alms.
- T. Matt. 6:1 Take heed that ye do not your alms before men to be seen of them.
- U. I Cor. 16:2 Upon the first day of the week let every one of you lay by him in store, as God has prospered him.
- V. Matt. 25:40 Verily I say unto you, in-as-much as ye have done it unto the least of these ye have done it unto me.
- X. Psa. 9:18 Expectation of the poor shall not perish forever.
- Y. Luke 18:22 Yet lackest thou one thing. Distribute unto the poor and thou shalt have treasure in heaven.
- Z. II Cor. 9:2 Zeal hath provoked very many.
- NOTE: Tell the connecting story as you teach each verse.

W. M. U. OF NEWTON COUNTY ASSOCIATION

The W. M. U. of Newton County Association held its first session Sept. 14 at Mt. Pleasant Church. There were representatives from seven of the eleven societies in the Association and a very interesting, as well as profitable, session was held.

After song service we were led in prayer by Bro. I. A. Halley, then our Superintendent, Mrs. H. T. McLaurin had all stand and repeat in concert our watchword, Phil. 4:13. Mrs. W. H. Thompson led in the devotional which was also a consecration service.

After appointing various committees our Superintendent brought us a very inspiring message looking to the bright future of the work before us. She also made a report of the work of the Association as she had received it. Full reports had not been sent in. The organization is not yet four months old.

We also had reports from our Association leaders of the different departments of work viz:

Young People's Leader—Mrs. J. M. Wills
 Mission Study Leader—Mrs. L. H. Armstrong
 Personal Service—Mrs. C. C. McGee
 Stewardship Leader was absent.

Mrs. F. D. Gibson gave a brief survey of the Association.

Miss Landrum, one of our State Workers, gave a most excellent talk on matters that should be stressed in our State Policy.

The Standard of Excellence was read and discussed and it was decided that we strive to reach the Standard. We are ready to have quarterly rallies, the first to be at Hickory, December 1st, 1921.

All officers were re-elected with the exception of Stewardship Leader, Mrs. E. M. Wills being chosen for this place.

Mrs. W. M. McLemore led the closing prayer.
 MRS. F. D. GIBSON, Secretary

AN APPRECIATION

A tired Secretary was resting for a couple of days at beautiful, classic Mammoth Springs. The God of Nature had come into her soul, surrounded as she was by His stately trees, and had spoken peace and rest. The world seemed a good place to live and labor; and she was glad that she must go forth the following day and take up His Work once more.

Just before the sun went down, when all seemed crowned with the glory that was indescribable in that lovely niche of His world, there came other and added blessings that make the rest days remembered with greater gratitude.

Auto after auto rolled over the incline until more than forty of God's hand maidens were with us. They brought such sweet words of loving appreciation for the little that the Secretary had done; they spread a lavish feast of good things to make the social hour seem all too short, and when at last they left us in the gloaming they left blessings and benedictions behind them that will follow us in many a tiresome journey and brighten the day.

Main Street Church, Hattiesburg W. M. U., it was that remembered us in this appreciated way. We have no words to express all that this bit of kindness meant and still means to us.

The work is hard sometimes. We are very human and we grow weary and sometimes we feel the pricks and stings that must needs come to all of us who stand in the lime-light. But oh, there are such beautiful compensations. And this occasion was one of them. God bless every one beloved.

My dear Miss Lackey:

At last I've come to the place where I can snatch a little time to spend in writing letters. We Seniors have been having such a lovely time being "big sister" to our Junior Sisters we just hated to take time for anything else. There

have been so many of them too! And today our little Chinese sister came to us all the way from her very own country here to our House Beautiful—How wonderful! She speaks English very well and understands us when we talk to her if we are careful to speak slowly and distinctly. She played the piano and sang for us some after dinner.

Although we haven't nearly so many girls here this year as some of our sister states, North Carolina and Virginia for instance, which have up in twenty each, we make up in quality what we lack in quantity, for we have a very splendid group of girls, I think.

Miss Lackey, you were very generous to me, I surely wasn't worth so much to the W. M. U. this summer. But I've come to find there's nothing like the great kindness of heart the women of our W. M. U. have. It's true—I was never in all my life treated so royally as I have been by the women of the W. M. U. wherever I've been this summer. It's no wonder I've fallen in love with the W. M. U. work, is it?

I must tell you something else wonderful. The women of the Second District adopted me as their Training School Girl, so Lucy Crosby told me. She said she was at the meeting in Grenada when they did it. Now can you imagine my feeling when she told me about it! Poor little insignificant me! I can't understand what made them do it, but I know this: no one could have been more appreciative of that wonderful privilege and honor than I. Maybe that is the reason they chose me, because I need them and their prayers, the inspiration to press on to greater heights because I know what they will be expecting of me, and Oh, how I hope I won't have to disappoint them! The ladies of Marks sent me a shower of beautiful things—towels, handkerchiefs, toilet articles, hose, stationary etc., I count myself very fortunate.

The Broadway Baptist Church entertained the Training School and Seminary students and faculty yesterday afternoon by taking us out in cars and trucks for a ride over Cherokee Park, then out to "The Beeches", our new Seminary site, where Dr. Mullins made a very fitting talk for the occasion. We went back to our trucks and cars where we were carried to the old Seminary site, where the B. Y. P. U. had built camp fires and roasted weenies, made coffee and they served us bountifully. We played games, picked flowers, after which we came back home in moonlight, almost every truckload singing just like we do coming home on hayrides and moonlight picnics at home down in good old Mississippi. Needless to say, we had a lovely time.

Well I must tell you what I heard one of our little Junior Sisters say the other day, then I must stop and write to my own dear room-mate, who, I suppose, has landed in China by now. The other day a Mississipp Junior said, "I've never been to a place where everything is so much like my idea of heaven. The spirit of House Beautiful is all that I have ever heard about it and more. Indeed it feels as though the angel spirits are all around us." You know of course that made us very happy indeed for I've still a remembrance of just that same feeling when I first came here and I'm sure I speak for all the Seniors. I've been very anxious to be the big sister this year as our Senior Sisters of last year were. I must quit. I could write on and on but you haven't time to read so much, no more than I have to write it, so goodbye for this time.

Your loving T. S. Daughter,
 WILMA BUCY

Mr. J. H. Wells, Jackson, Miss., is the chairman of the Entertainment Committee for the Baptist State Conference and the Pastors' and Laymen's Conference. He is working out his plans to entertain anywhere from 1000 to 1500 delegates and visitors. Write to him early for your reservation.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

LIST OF B. Y. P. U. MEMBERS OF STEERING COMMITTEES FOR TITHING CAMPAIGN

DISTRICT ONE		ADDRESS
COUNTY	COMMITTEEMAN	
Copiah	Mr. Ford Pitts	Hazelhurst
Hinds	Mr. R. G. Albritton	Jackson
Holmes	Mr. Arnold Renucker	Durant
Madison	Miss Amelia Nichols	Canton
Rankin	Mrs. L. Brown	Pelahatchie
Simpson	Miss Mamie Lockhart	Magee
Smith	Miss Mirtis Gambrell	Summerland
Warren	Mr. J. M. Menger	Vicksburg
Yazoo	Miss Ina Herron	Yazoo City
DISTRICT TWO		
Bolivar	Miss Ethel Wade	Cleveland
Carroll	Mr. C. W. Stransberry	Carrollton R-1
Coahoma	Mr. G. H. Pickering	Clarksdale
DeSoto	Mrs. Joe Brigance	Hernando
Grenada	Mrs. J. B. Perry	Grenada
Leflore	Mr. W. E. Blanks	Greenwood
Montgomery	Miss Hazel Carwile	Winona R. F. D.
Panola	Mr. Robt. Woodruff	Batesville
Quitman	Mr. Jessie Eavenson	Marks
Sunflower	Mrs. J. W. Rickets	Drew
Tallahatchie	Miss Lena Williams	Tutwiler
Tate	Miss Lurlyne Hudson	Coldwater
Washington	Miss Inis Dennis	Greenville
DISTRICT THREE		
Alcorn	Mr. J. T. Tally	Kosuth
Benton	Mr. J. L. Courson	Ashland
Calhoun	Mr. Guy Hollis	Derma
Chickasaw	Mrs. Blanche Chandler	Okolona
Ittawamba	Mr. A. T. Cleveland	Fulton
Lee	Mr. John Willson	Tupelo
Marshall	Dr. W. C. Sandusky	Holly Springs
Monroe	Mr. Lawrence Smith	Aberdeen R-2
Pontotoc	Mr. R. B. Paterson	Pontotoc
Prentiss	Mrs. E. S. Summers	Booneville
Tippah	Mrs. A. M. Donnell	Blue Mountain
Union	Mrs. Varda Smith	New Albany
Yalobusha	Mr. A. B. Hill	Water Valley
DISTRICT FOUR		
Attala	Mr. J. C. Maxwell	Kosciusko
Choctaw	Miss Pearl Holloway	Ackerman
Clay	Miss Nell Ruble	West Point
Kemper	Miss Mazine Adams	DeKalb
Lauderdale	Mr. T. S. Pigford	Toomsaba
Leake	Mr. Thurman McMillan	Carthage
Lowndes	Miss M. L. Sansing	Columbus
Neshoba	Mrs. Everette S. Cole	Philadelphia
Newton	Miss Wilma Gunn	Hickory
Noxubee	Rev. C. T. Clark	Mashulaville
Oktibbeha	Mrs. L. F. Sanders	Longview
Scott	Miss Mary E. Cook	Forest
Webster	Mr. Noel Skelton	Belle Fontaine
Winston	Miss Ida Wood	Louisville
DISTRICT FIVE		
Clark	Miss Ethel Parker	DeSoto
Covington	Mr. H. W. Myers	Sanford
Forest	Mr. Chester McMullen	Hattiesburg
George	Mr. John Stinson	Lucedale
Greene	Mr. Newton James	Leakesville
Hancock	Miss Helen Fountain	Logtown
Harrison	Mr. J. C. Brent	Biloxi
Jackson	Miss Susie E. Pulliam	Moss Point
Jasper	Mr. R. L. Massey	Heidelberg
Jones	Mr. Horace Headrick	Laurel
Lamar	Mr. R. L. Anderson	Purvis
Pearl River	Mr. C. J. Mitchell	Picayune
Perry	Mr. David Walley	Richton
Stone	Mr. L. L. Coleman	Wiggins
Wayne	Mr. George Kilpatrick	Waynesboro
DISTRICT SIX		
Adams	Nina E. Underwood	Natchez
Amite	Mr. Emerald Causey	Liberty
Franklin	Mr. Pearlle Young	Lucien
Jefferson	Mrs. L. I. Posey	Fayette
Jefferson Davis	Mrs. J. S. Dale	Prentiss
Lawrence	Mr. Earnest Catt	Montecello

Lincoln	Miss Anna W. Byrd	Brookhaven
Marion	Mr. Errol Smith	Columbia
Pike	Mr. Ben D. Ratcliff	Summitt
Walthall	Mr. T. B. Cleveland	Tylertown
Wilkinson	Mr. Henry Brumfield	Centerville

The above list is the list of members of the committees that will do the work of making successful the Tithing Campaign that is beginning now in full force. You can see just who in your county is on the committee for the B. Y. P. U. work and you will know that whenever they ask you to do a certain thing that they have been duly appointed and this committeeman will appreciate your co-operation which will make his work easier. He will be writing to you. Answer his letter, and do it in a cheery way. If they want to come to your church make it possible for them to come and work up a crowd and do all you can to make the meeting a success.

NOXAPATER B. Y. P. U.

President W. A. Lamplly of the Noxapater B. Y. P. U. writes asking for a Spizzerintum Banner saying, "We expect to put our union on the A-1 list in a short while. Our A. H. S. has opened and we now have forty members enrolled in our B. Y. P. U. work and hope to get more." We are always glad to see the churches where we have Agricultural High Schools taking advantage of that opportunity to see that the boys and girls from over the county have the spiritual training as well as the intellectual training and it means that wherever the B. Y. P. U. is organized and operated right that the kingdom cause in that county is strengthened.

A B. Y. P. U. COUNSELOR

Miss Jennie Watts, Church Secretary of the Columbia Baptist Church, in telling of the B. Y. P. U. work, tells that the church has appointed a B. Y. P. U. Counselor. He will have general supervision of the B. Y. P. U. work. The office meets a growing need and is a place that needs to be filled in every church that has more than one B. Y. P. U. in it. Mr. Errol Smith was elected to this office in the Columbia Church.

REPORT OF ATHENS B. Y. P. U. Monroe County

The Athens Union is A-1 and has been for the three past quarters, gaining every quarter. The last report showed the attendance to be 92 per cent and daily reading 100 per cent.

Seven associate members have been converted and added to the church.

The union has visited other churches, organized one union.

We had "Boquet Week", during which 43 boquets were carried to the "Shutins" and sick of our community. None sent flowers. All carried them.

We had "Golden Deed Week."

We purchased a set of library books which has been worth a great deal to us.

We paid for light plant used in our church building.

The union supports itself financially.

We have been largely represented at all our quarterly and annual con-

ventions. Five members attended the district convention in June at Tupelo. Two members attended the state convention at Laurel.

We believe this union has been a blessing to our church.

L. G. Smith, President

Connilu Jaudon, Sec'y.

GREENWOOD ARKANSAS REVIVAL

The service on Sunday night, Sept. 25, closed a two weeks series of revival services held at Greenwood Baptist Church. Brother Arden P. Blaylock did the preaching and Bro. E. M. Bartlett led the singing. God used these brethren for His glory in our town. In the first service there were four additions and in the last there were four. Each service reminded one of the story of pentecost: people were saved and added to the church. There were only about five conversions that did not join the Baptist church. There were 102 conversions, 32 by letter and otherwise; totalling 134 additions to the Baptist church. Several Roman Catholics were converted, also Methodists and Presbyterians and were baptized. The collection for the meeting, including incidentals, totalled \$855.00. One other marked feature of the last week. Brother Blaylock held an after service for the old and new members. At this service he charged the old members as to their duty to the new ones and the new members as to their duty to the church and all other kingdom causes. Brother Blaylock suggested that the pastor's salary should be raised and a new convert moved to add \$600 a year to his salary. It was carried. In less than fifteen minutes the new members subscribed more than enough to cover this \$600. Each one was given his envelope. Brother Blaylock is a friend to the pastor, a young man and a wise and sane evangelist. He has no sensational methods to catch folks. His sledge hammer blows at sin in all its forms, his pleas for repentance and faith are honored by God. He preaches thus and sinners come flocking home to God. Any church looking for a sane evangelist will do well to get in touch with him. Most people in Arkansas know his singer, Brother E. M. Bartlett. He is a song leader of first rank. His solos are splendid. His consecration and prayer life make him a power. The Lord's blessings on these men as they work for our Master.

O. O. DAVIS, Pastor.

MRS. LULA FRAZIER

After some months of serious illness at Bro. W. P. Hunter's, Mrs. Lula Frazier, wife of J. D. Frazier, was called home. She was born Jan. 13, 1872; died Sept. 13, 1921. She was a member of the Baptist church, was true to God, loyal to the church.

J. R. GUILLET

WONDERFUL OPENING AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By Prof. A. T. Robertson, D. D., LL. D.

Louisville Ky.

On the opening day, Sept. 20th, there were matriculated by President Mullins 292 young ministers. As I am writing this article on the second day, more than 300 young ministers have matriculated and are at work. This is an increase of 62 men over the largest opening that the Seminary has ever had in its history—an increase of 27 per cent over the previous record. If the same ratio of increase continues through the session, we shall have during the year 430 young ministers studying in the Seminary. Dr. Boyce used to long to see 500 young ministers studying in the Southern Baptist Theological Seminary. He laid great foundations for that day, but was not allowed to see it except in the dim distance. But the attendance this year is bringing us measurably nearer to that goal.

It is needless to say that it is an occasion for profound gratitude to God that so many young ministers are here now for what they can get out of this institution. It puts a great responsibility upon all of us—upon the faculty and upon all of the friends of the institution. So far as I know, there is no like body of young ministers assembled in one place at the same time anywhere in the world. This is not an occasion for boasting, but for gratitude and for renewed endeavor. This tremendous fact calls to Southern Baptists in thunder tones for new buildings on the magnificent new campus recently purchased on the edge of Cherokee Park, called The Beeches Dr. Mullins says that nothing connected with the Seminary since he has been president has created more enthusiasm in Louisville than the purchase of this splendid Beech grove for the future site of our Seminary buildings. If we could have our new buildings ready for occupancy next autumn, we would be able to predict 500 young ministers in attendance next session.

It ought to be said for the benefit of others who had planned to come and who have not yet come that they need not be deterred by the large number who have come. New York Hall is filled to the brim, but reservations of rooms have been made in the city for as many as may come. These rooms will be just as comfortable as those at New York Hall. Come right on as soon as possible, and ample provision will be made for everybody.

It ought to be said with some emphasis also that though our doors are open to non-college men, according to the charter of the institution, yet the policy of the Seminary has been increasingly to urge men to obtain a college education before they come here. The result is that now our student body is overwhelmingly a group of college men, and this tendency will increase with the years, as it should. We have advanced a long way from the conditions which prevailed in the South after the Civil War, when poverty made it very difficult for men to get a college education, and they should do so before

they come to us. We are constantly turning the younger men toward the colleges when they make application to enter the Seminary. In the case of men of advanced years, it is different; that is, for men beyond thirty-five years of age and who have little hope of obtaining a college education. When they come, we gladly do the best for them that we can, and they can derive great benefit from our English studies. But the plan of our work is pitched upon the assumption of a modern college training. Last year we had over 200 young ministers in the various Greek classes here, besides numbers of others in attendance who had previously taken the Greek courses. That record, of course, will be largely exceeded this year.

The opening lecture by Professor W. H. Davis, which was also his inaugural address, was on the subject: "The place of the Greek Tenses in the Province of New Testament Interpretation." It was a masterly and intensely interesting discussion of a great theme. Dr. Davis is a brilliant student of the Greek New Testament. We are all confident of a great future for him, and rejoice in his connection with the Seminary.

The W. M. U. Training School also had a record opening, with 115 young women present the first day. That number will be increased to the capacity of the institution, and does not include the large number of married women who take classes in connection with the Seminary and Training School. It will be noted that none of these women students is included in the number of young ministers mentioned above.

The Day Nursery is again in operation, with increased facilities. Two women are employed to give all of their time to the care of the children so that the wives of the students can attend whatever classes in the Training School and the Seminary they wish.

It ought to be plain to all that the great increase in the number of ministerial students will mean additional drain upon the Students' Fund, and it is to be hoped that those who have charge of that matter in the different States will lend an open heart and ear to the new situation.

There is still time for students who have been delayed a few days to come on and get the benefit of the first quarter. The Seminary work is divided into four quarters of eight weeks each. It is quite important, therefore, that those who wish to take the work of the first quarter should come as speedily as possible.

SUMMER WORK

My meetings for the summer began 4th Sunday in July, with Shilo church, Lawrence County, pastor preaching. Results of the meeting, 6 joined on a profession of Faith, 2 by letter and one restored. Church revived.

First Sunday in August, Bulah church, Simpson County, Rev. P. A. Davis, Kemper Co., did the preaching in a most glorious way. On Tuesday of this meeting pastor was called home on account of sickness, leaving the work in the hands of helpers. Results of this meeting 6 baptized, 2 by letter, and one yet to be baptized

and from the Methodist, and about 60 year of age.

2nd Sunday in August, Antioch Simpson County, Rev. R. W. Bryant in full charge. Church built up with just such gospel as Bryant always brings. Eight baptized, 2 restored.

Fourth Sunday in August: Rocky Hill Smith County, Rev. G. S. Harris preaching. People brought together in very great way: 1 baptized, one restored, and one by letter.

First Sunday in Sept., I had the happy privilege of being with pastor P. A. Davis, Sardis church, Neshoba County. Did the work in a feeble way but the Lord used us in a great way.

For the first time in the history of the church some Chocktaws came throughout the meeting and seemingly enjoyed the service.

Five most gloriously confessed their Lord, and were baptized.

Yours for a greater work,

W. P. SANDIFER

NEW CHURCH AT FINKBINE

On Sept. 11, Bro. W. W. Kyzar came to Finkbine logging camp for a series of meetings, beginning with the 11 o'clock service Sunday he preached twice daily thru Friday, interest growing with each service. The Y. M. C. A. and the foremen were very kind to us and rendered every service they could to "make things go". We used the Y. M. C. A. hall for the meetings.

After due and prayerful consideration it was thought best for a Baptist church to be organized, which we did Wednesday night after service in the home of Mr. and Mrs. E. M. Heywood. The organization was made with 25 charter members. Later during the meeting and on Sunday following, 28 others, (19 for baptism) were added to that number, making a membership of 63 at present date.

On Sunday 18th at 8 o'clock service, in conference the church elected 3 deacons, Brethren A. S. Robinson, J. W. Lowrey and Lee Brown. Bro. B. V. Hickman was elected clerk and treasurer. J. W. Steen was chosen pastor for remainder of this year.

Delegates were elected to go with petitionary letter to Rankin County Association. We are hopeful that this young church will line up in a noble way with our denominational work, and move forward.

J. W. STEEN

AN APPRECIATED GIFT

We had a good letter from Mr. D. J. Taylor, Liberty Miss., enclosing check for \$250.00 and explaining that the members of Bethlehem Church near there had decided to disband and go to nearby churches. They sold their house for the above amount and voted to give the proceeds to the Orphanage. We greatly appreciate their kindness to us and shall try to be worthy of it. We trust that they may find more encouraging and congenial relations in other churches and that they may continue to grow in grace and knowledge, and power, and usefulness.

Their hearts are evidently warm with love for homeless orphan children and this is their way of expressing it.

I am truly

J. R. CARTER

That Tired Feeling Loss of Appetite Weakness

so common at this season are promptly relieved at little expense and with no inconvenience by

Hood's Sarsaparilla

Efficient and economical blood purifier and general tonic.



Baptists Will Be Welcomed

This institution has attained its present position as Greater Mississippi's Greater Bank by reason of the service it gives and because our depositors are made to feel at home with us.

We want to welcome a great host of Baptists at the State Convention in Jackson in November, and while here each one is invited to make our bank headquarters. Our facilities are at your service.

We pay 4 per cent on Certificates of deposit and every dollar is guaranteed not only by our nearly five million dollar resources, but also by the State Guaranty Law.

THE MERCHANTS BANK & TRUST COMPANY
"THE GUARANTEED BANK"
JACKSON, MISS.

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Makes low necks and short sleeves possible. It clears the skin.
Get at your druggist's or from the
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STONECYPHER'S POTATO BUG KILLER

Protects Your Whole Garden. Hasten to your druggist and lay in a supply of this efficient but inexpensive friend to the gardener, which does away with bugs, which would like to destroy all your vines and small plants. For sale by ALL DRUGGISTS, SEEDSMEN and GENERAL STORES.

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Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

S. S. LESSON FOR OCT. 9th 1921
By J. H. Thompson

GOLDEN TEXT—Thou shalt worship the Lord thy God, and him only shalt thou serve—Matt. 4:10.

Connecting history—Paul left Cor- ing in company with Aquila and Pris- cilla, his parents in tent making, and now, no doubt, Christians, and went to Ephesus, where he stayed but for a short time. Ephesus was one of the chief seaport cities of Asia on the Aegean sea. It was specially famous, being the home of the temple of the goddess Diana. Paul left Aquila and Priscilla in Ephesus, and went to Je- rusalem to attend one of the annual feasts, and to pay a vow he had made. While on this trip he visited the churches of Galatia and Phrygia. He then returned to Ephesus where he labored most successfully for more than two years.

1. Paul preaches to the Jews in the Synagogue.

(1.) He gives his first well di- rected efforts to his own people. That was in keeping with what he said la- ter, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10:1. Though he had been sent specially to the Gen- tiles, yet his heart yearned for the salvation of his own people, and gave them the first chance in whatever town or city he entered.

(2.) He spoke boldly for the space of three months. He had greater encouragement at Ephesus, to start with, than at Corinth. There were those Jews, at least friendly to him, and desired him to remain with them and not go to Jerusalem. Also Aquila and Priscilla were there together with about twelve of John's disciples who were easily led to the full truth of the gospel.

(3.) The subject of his reasoning, —the kingdom of God. This was his old thread-worn subject, but it has not lost its charm to him nor lost its pow- er to save others. It still had the pow- er to harden the hearts of those who resisted it, and the power to save those who believed and yielded to it.

(4.) The opposition met. The more his work grew the stronger the opposition grew in the synagogue on the part of the Jews. What John said of Jesus was true with Paul,—"He came unto his own, and his own received him not." Their resistance led Paul to change his base of action where his efforts most gloriously suc- ceeded. Their opposition scattered the gospel more rapidly and widely.

2. Paul preaching and teaching in the school of Tyrannus.

(1.) He takes the new converts to a more congenial place, where they will not be disturbed by the opposing element. Paul was not a coward, but was wise enough to know what was best for the new believers, and for those who might be interested.

(2.) From this new center, the message of salvation is carried thro' out all Asia. No doubt the most of this mission work was done by the new converts as they returned to their homes from Ephesus. They came to Ephesus to worship the goddess Diana, but returned believing and preaching Christ.

3. Paul working special miracles.

(1.) God worked through Paul.

All truth and saving and healing pow- er is from God. As Paul said,—"I have planned, Apollos watered; but God gave the increase." Aprons and handkerchiefs, mechanical things, were allowed to be used as secondary means just as the rod of Aaron and the man- tle of Elijah. It is told for a fact that a very hard hearted sinner was led to conviction when his ox, in ap- parent gratitude, licked his hand as he fed him.

(2.) God refuses to work through wicked and unholy lives. The sons of Sceva were sorely defeated and beaten by those possessed by the evil spirits, when they attempted to use the name of Jesus as a mere magic word for their wicked deceit. Simon the sorcerer desired to use Divine power in the same way, but he was denied and Peter sorely rebuked him. The wicked spirits knew Paul and Jesus, but would not yield to their magic words, and could have truthfully said,—"Physician heal thyself."

(3.) God turned this wicked at- tempt to his glory. It brought fear on all the Jews and Greeks. It even struck terror to the hearts of the de- ceptive magic workers. They confess- ed their deeds and proved their good faith by burning their books of magic art. The most natural thing for a converted saloon keeper to do, would be to destroy his goods. It is said that as soon as Jerry McCaully was converted, he returned a barrel of sugar that he had stolen. No wonder the word of God grew and prevailed.

POINTS TO BE REMEMBERED

1. The things concerning the king- dom of God; should be the magic words of every true witness and preach- er.

2. As pure and holy as the truth is, yet it as really hardens the resisting heart, as it softens and saves the be- lieving soul.

3. A coward may stand to save pub- lic respect, but it takes a brave soul to retreat in good order and save the cause.

4. This message of Paul not only saved the souls of the believers, but also saved their feet with which they ran and their tongues with which they witnessed all over Asia for Jesus.

5. Water from a clean gourd would be more acceptable than from a foul cup.

6. The truth is the only thing that will make the devil fear and put him on the run; he does not fear magic words.

7. In the Spirit-renewed heart, the price of righting wrong is not counted.

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4. It has 12 hospitals, in which 154,070 treatments were given last year.

5. There were 6,998 baptisms in 1920.

6. More than 350 churches are without houses of worship.

7. During the present year 64 missionaries have been appointed, and the force of native workers is being largely increased from the products of our Christian schools on the foreign field.

8. The work is expanding rapidly, importunate fields which present great opportunities, and missionaries and money are inad- equate.

The need: (1) Your prayers for the work and the workers. Set this greatest Christian enterprise in the center of your prayer-life; (2) The work needs the lives of many young people who are qual- ified for it; (3) More liberal giving to care for the immediate, press- ing necessities of a work which has lately been greatly enlarged. The work has expanded on all fields and we have added eight nations to our Foreign Mission responsibility. Increase the size of your gift correspondingly.

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MAN AND HIS POSSESSIONS

Some people seem to think that God has no claim on the things they possess and that He takes no notice of what disposition they make of them. They act as if nothing of their possessions belong to God and that He is not making them responsible for the use they make of them.

But what does the Word teach on this subject? It is not my purpose to enter into a discussion of the scriptural teaching on this subject, but to give three illustrations from the New Testament as to how God looks on the matter of man and his possessions.

The first of these is the case of the rich fool related in Luke 12:20. This man had large possessions but he did not recognize that any of them belonged to God. It was all mine, for he says, "I will say unto my soul" etc. God required his soul that night, and why? Because he left God out of the matter of his possessions.

Two other illustrations are found in the cases of Ananias and Sapphira (Acts 5:1-10). These people dealt treacherously with God about their possessions and they both fell down dead at the feet of the Apostles.

Thus we see that in three cases of death in the New Testament their attitude toward their possessions was the cause of their death—they did not honor God with their substance. And other examples could be added to this. In the case of Judas his real sin was the love of money.

Yet, in the face of all these examples, and the abundance of direct teaching on the question, good Baptists will go right on saying that God does not require anything from them, that He does not take note of what they do with "my money", so go right on robbing God.

He does not seemingly deal with robbers now as He did in the cases of the rich young fool and Ananias and his wife, but the penalty is there just the same. Thousands of individual Christians are dead to spiritual power, spiritual usefulness and spiritual joy because of this sin in their lives, and whole churches and even denominations are going out of existence because of failing to recognize God in their possessions, and because of continued robbery of God.

Brother, you had better look this matter up before you fail or refuse to pay your pledge, or to contribute to the cause of Christ. I for one am afraid to fall down on God.

NOTES AND COMMENT

The workers conference held at Ackerman, in District four, was well attended. Nine of the fourteen counties were represented. Another meeting for this district will be held at Meridian, Oct. 4.

Pastor S. W. Rogers came up to the District meeting at Ackerman with some ten or twelve of his faithful workers. He seems to be doing things at Noxapater.

Rev. Madison Flowers of Jackson, did the singing in the meeting at Deemer. There were six additions to the church. Bro. Flowers has resigned at Davis Memorial church. Some

church looking for a good pastor will do well to confer with him.

The writer ran down to Whistler, Ala., last week and preached for the church in their meeting for a few days. This church is without a pastor and is casting around for one to fill the bill.

On the train last week I got in company with Pastor Low of Richton. Work is doing well, but the devil seems to be troubling him somewhat.

I heard one of our strongest preachers state the other day, speaking on predestination, that some were definitely foreordained to be saved and that these would be saved under any and every circumstance, and that the balance of the people were free moral agents and would be saved if they repented of their sins and believed in Jesus Christ. I am not criticizing his position but am only saying that he put it a little different to the way I had been hearing predestination explained. But this is not the only new thing in the Bible to me.

The following clipping is taken from the Commercial Appeal.

Shaw, Miss.—Rev. J. W. Jones of Philadelphia, Miss., has just closed a revival meeting at Roundaway, east of here, in which 27 were added to the church, 10 by letter and 17 on profession of faith. Rev. Jones performed the baptismal rites before leaving for his home in Philadelphia where he is pastor of several Baptist churches.

A new Baptist church was organized at Dewees' Mill, one mile south of Philadelphia, last week. Elders A. J. Myers, L. L. Story and Y. M. Edwards officiated.

In West Philadelphia, sometimes called Williamsville, two miles west of Philadelphia, a Baptist church with 20 members was recently organized. Rev. Z. B. Kitchens is the pastor thereof.

R. L. BRELAND

SOME MEETINGS

Our first meeting was at Unaty. There we had Bro. B. C. Land, of Jackson, Tenn., who preached in great power for five days. Bro. Land is a coming young preacher. As a result of the meeting, one received by letter and fifteen promised to tithe.

On the 5th Sunday in July we began our meeting at Sallis (Long Creek). On Monday Bro. W. A. Roper of Tylertown came and preached the Gospel in a most wonderful way. Bro. Roper is well known in Attala County, having been pastor of the first church at Kosciusko several years. As a result of the meeting there were twenty-five accessions to the church. The work continues to move along nicely.

From Sallis, we went in to the meeting at Pleasant Ridge. This field has been closely gleaned before. Large crowds attended every service and the interest was good. There were three accessions to the church by baptism. This was the tenth meeting that Bro. Roper has assisted in at Pleasant Ridge. Thinking that he had not finished his work

there they decided to give him another chance. So the church unanimously invited him back next year.

We had with us at Yockanookany, Bro. H. H. Honeycutt, pastor of 41 Ave. church, Meridian. We had met Bro. Honeycutt at the Seminary, but had not known him so well until our meeting. He came from North Carolina about fourteen months ago to Meridian, where he is doing a splendid work. In his gentle manner and by his forceful way of presenting the truth, he won the hearts of the people at Yockanookany. There were sixteen accessions to the church.

Our last meeting was at McAdams (Samaria). This meeting furnished a great opportunity, the Agricultural High School being located here and had just begun its third session. This meeting was held under a brush arbor on account of not having a house of worship and the school building in which we worship is not large enough to accommodate the people who came to the services. Bro. R. L. Wallace of Inverness did the preaching. Everybody was impressed with the man and his message. This was the most far-reaching revival that McAdams has had in many years. There were thirty-two added to the Church. The youngest baptized was nine and the oldest was eighty one. Prof. Pollard, Principle of the A. G. S. though not a Baptist added largely to the success of the meeting.

We enjoyed the splendid fellowship of the men of God, who assisted us in our meetings and hope that they will come our way again. Any church or pastor wishing help in revival meetings, would make no mistake in securing the help of either of these men.

H. T. VAUGHAN

W. T. HURST

Bro. W. T. Hurst was a faithful member of the Second Baptist church Jackson Miss. Bro. Hurst was an exceedingly quiet man yet a devout servant of Christ, devoted to his family, loyal to his friends and ever true to his convictions. Bro. Hurst and his devoted wife were members of the Baptist Church for nearly 50 years.

He was born August 20, 1854, and died September 2nd, 1921, leaving two sons and six daughters to mourn his loss. This family have been sorely tested during the past year losing their mother last June, and yet with a faith that seems sublime they look up through their tears and say, "It is the Lord, let Him do what seemeth good to Him."

We would commend this family of loving hearts to one who has prom-

ised never to leave them, neither to forsake them. The sympathy of this church goes out to them in this testing hour.

H. M. KING.

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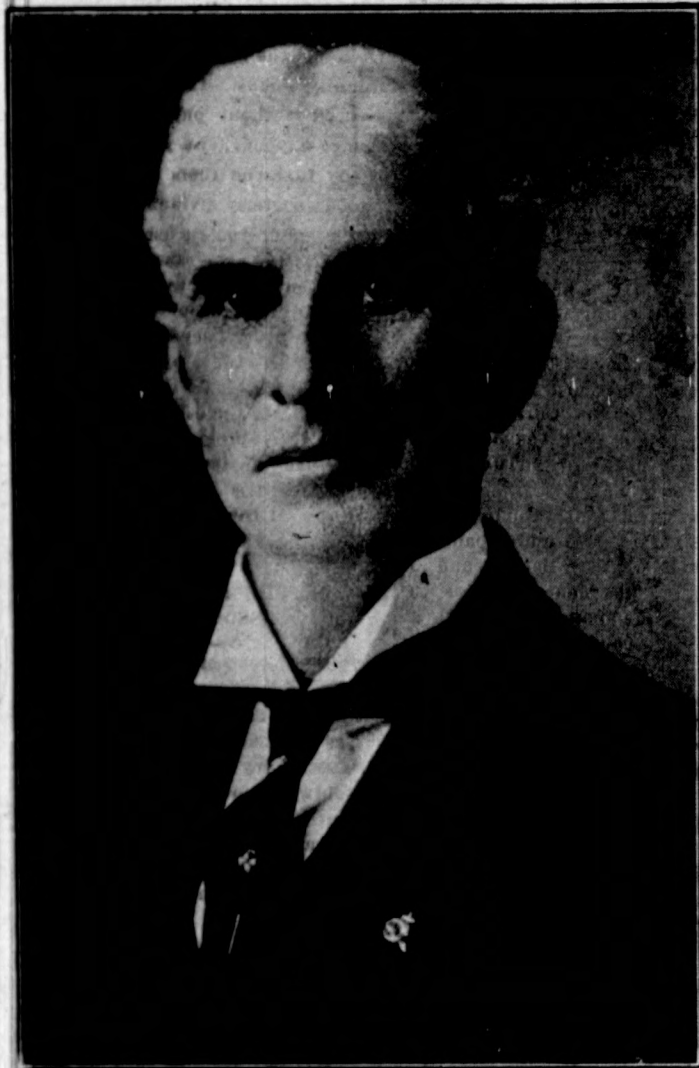
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MRS. W. J. FENNEL

The soul of Mrs. W. J. Fennell passed to the heavenly reward on Monday morning September 12. Mrs. Fennell was a devoted wife, a loving mother, a faithful neighbor, a beloved member of Salem Church, Panola County, and best of all, she was a true believer in Christ. No one could be in her company very long without realizing this. She was born February 14, 1863, became a Christian at ten, thus giving her whole life to the service of Jesus. She was married to W. J. Fennell in 1885.

Mrs. Fennell left to cherish her memory her husband, two sons, Webster and Bedford and four daughters, Mrs. Bessie Brown and Mrs. Lela Turner of Marks, and Mrs. T. B. Bethune and Miss Irene Fennell together with other relatives and friends.

Everyone who knew Mrs. Fennell loved her. Before her death I heard many people speak of her being such a good woman. Our hearts are grieved because she left us, but how our hearts are cheered when we think of how she loved and trusted Jesus. We know her rest is as sure as the promises of God. Let us join her in that eternal rest, through Christ we can.

Her body was laid away at Salem Church where her membership had been for a number of years, there to await the trumpet sound.

EARL FERRELL.

ANOTHER TEXAS REVIVAL

It has been my privilege to be with T. C. Campbell, the much loved pastor at Goodrich Texas, for two

weeks. The house would not seat the people, so we builded an old fashion-brush arbor large enough to seat our crowds.

The spirit of the meeting was fine from the start. After about four days preaching to the Christian people an invitation was extended to the unsaved to confess Christ and there was not an invitation extended but that someone responded. In one of the night services there were nineteen people lined up on profession of faith, there being eighteen of them grown people. Some of them more than fifty years old. On last Friday night there were fifty people baptized and there are four to be baptized, there being forty-three of them grown people.

These people have the outside walls of a church house up covered and floored and at the close of the meeting \$250.00 were raised in cash to finish the building.

We organized a W. M. U., a B. Y. P. U. and a Sunday School, also a prayer meeting. There were nine to join by letter and statement making an increase of sixty-three. The church called the pastor for half time instead of one-fourth.

This was the greatest meeting it was ever my privilege to be in.

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OAKVALE BAPTIST CHURCH

This month begins the fourth year by the writer, as pastor of this church. They are not strong numerically, but they are spiritually. I have never worked with a more loyal band of workers than these people are. They have been very nice to their pastor, have increased his salary every year since he has been with them. The W. M. U. is doing a very fine work. They take special delight in looking after the sick and needy in the community. During the early summer they raised the money and had the church building repainted. Some other improvements they are planning to do as soon as they can round up their offering for the 75 million campaign for this year.

The Sunday School is the best in the history of the church. At our last service it was the pastor's pleasure to deliver twelve diplomas to members of the Sunday School who took training in the Sunday School normal which was conducted at Hepzibah church in August.

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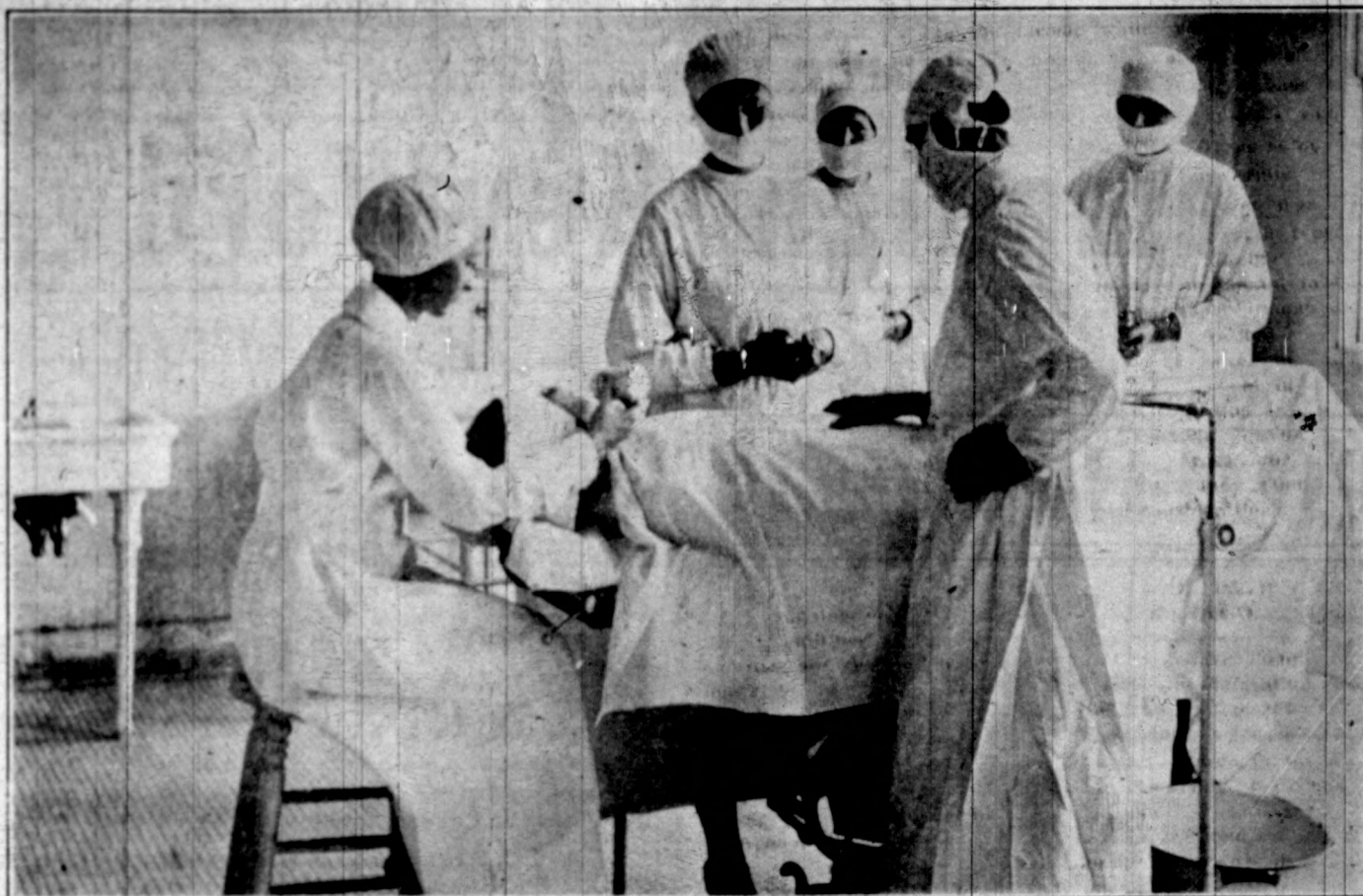
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SOUTHWESTERN SEMINARY NOTES

The Southwestern Baptist Theological Seminary began its fifteenth session on Monday the 19th. The enrollment up to Thursday of the first week had reached four hundred and eighty-three which is about thirty per cent more than the corresponding date of last session.

The formal opening was held in the chapel Tuesday evening. The opening address was delivered by Dr. W. H. Knight, Prof. of Missions, his subject being "Baptists and the Evangelization of the World."

There are in the student body about thirty-five from foreign countries. There are Russians, Canadians, Mexicans, Japanese, Jews and Swedes.

Dr. R. T. Bryan, one of our missionaries to China, will spend this session at the Seminary as a member of the faculty. He will teach some new courses in the Department of Missions.

At the chapel exercises on Thursday morning a Jew made a public profession of faith in Jesus Christ. He came to the Seminary unconverted but seeking light. He had read the Old Testament carefully and came anxious to know whether or not Jesus was the Messiah. He expects to go as a missionary to his people in Poland.

At the same chapel service money was raised to send a Russian girl to Baylor College. Her home is in Fort Worth and she was recently converted through the efforts of some of our Russian students.

Yours very truly,
N. R. DRUMMOND

RESOLUTIONS OF FULTON BAPTIST SUNDAY SCHOOL AND CHURCH ON THE DEATH OF BRO. M. C. BENSON

Whereas, it has pleased God, in His infinite wisdom, to take away from this world our beloved brother and co-worker, M. C. Benson, on Sept. 19, 1921, in the 48th year of his age, and

Whereas, the church and Sunday School realize that we have lost one of our best members and teachers, one whose church work as deacon leaves a vacant place that cannot be easily filled, he being ever ready to do all he could to advance the interest of the church by his prayers, his conduct and conversation, showing a great interest in helping the unconverted to see the error of their ways, and he was a splendid teacher of the adult class in our Sunday School. Therefore be it

Resolved, That we extend to his bereaved wife and four dear children our heartfelt sympathy, as well as to his aged father and our beloved pastor, who has labored so long and faithfully for the cause of Christ's kingdom on earth, and that we remember them in our prayers along with other things for which all Christians pray.

Resolved, That a copy of these resolutions be published in the local

paper, a copy be sent to the the Baptist Record for publication, a copy be spread on our church record and a copy furnished the family of deceased.

Adopted by Fulton Baptist Sunday School and Church Sept. 25, 1921

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TOGETHER the stalks of wheat make the harvest. Every time a stalk fails by so much the harvest fails.

TOGETHER Mississippi Baptists can win the victory. Every time a Baptist fails by so much all fall short.

TOGETHER: The responsibility for the success of our kingdom program is therefore on the individual Baptist.

TOGETHER we succeed, but divided we surely fail. Let none break the fellowship yoke in this crucial hour.

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TO THE ALTAR OF SACRIFICE
TO THE FIELDS OF SERVICE
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